



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CYRIL, Bishop of Jerusalem, in the middle of the fourth century, after having given a summary of the doctrine concerning the Holy Spirit, says that he will now prove it in detail from Scripture—"For," he adds, "concerning the divine and holy mysteries of the faith, even the most casual remark ought not to be delivered without the Sacred Scriptures. Do not implicitly believe me saying these things to you unless you receive proof of the statements from the Sacred Scriptures" (30). Again, speaking of the mode of the divine generation not being revealed in Scripture, he says—"Why, then, do you busy yourself about what the Holy Spirit has not written in the Scriptures" (30)?

BASIL the Great, Bishop of Caesarea, and one of the most profound theologians of his age (cir. A.D. 370), thus writes—"Believe those things that are written; the things which are not written seek not" (31). And again—"It is a manifest falling away from the faith, and a charge of arrogance either to reject anything of what is written, or to introduce anything of what is not written" (32). We shall quote one passage more, as Basil is one of the authorities on whom Roman Catholic divines rely most in support of Tradition. "Let, therefore, the inspired Scripture arbitrate between us; and the sentence of truth shall be adjudged to those with whom are found doctrines consonant to the Divine oracles" (33). From these words it appears that, according to Basil, Scripture and the Divine Oracles are one and the same thing; and that in every question their authority is supreme.

THEOPHILUS, Bishop of Alexandria towards the close of the fourth century, believed it to be "an instinct of the devil to follow the sophisms of human minds, and to think anything Divine without the authority of the Scriptures" (34). Roman Catholics will, of course, assent to the first clause of this sentence; but could the Tridentine Fathers, who asserted the existence of Divine traditions not contained in Scripture, fairly subscribe to the second?

GREGORY, Bishop of Nyssa, and brother of Basil, declares—"Forasmuch as this is supported by no testimony of Scripture, we will reject it as false" (35).

CYRIL, Bishop of Alexandria in the beginning of the fifth century, to the very same effect asks—"That which Holy Scripture hath not said, by what means, pray, shall we receive and reckon it among those things that are true" (36)? The force of the last two passages cannot be evaded by saying that they relate to things with which Tradition had nothing to do (37). The writers would scarcely have expressed themselves so absolutely had they been aware of the existence in their own day of a source of proof equally certain and authoritative as Scripture, and yet independent of it.

CHRYSOSTOM, the famous Bishop of Constantinople, towards the close of the fifth century, thus speaks of Holy Scripture—"Look for no other teacher; thou hast the oracles of God, none teaches thee like these." (38) Is there any doubt here as to the sufficiency of Scripture? And again—"He who useth not the Scriptures, but climbeth up some other way—that is, cutteth off for himself another and an unlawful way—he is a thief" (39). Roman Catholics think it enough

to reply, that Chrysostom is here speaking of Antichrists and heretics. Certainly; but what he condemns them for is not adhering solely to Scripture. Had he or they heard of the existence in the Church of Divine traditions not contained in Scripture, would he have ventured thus to apply the words "ἀναβαίνων ἀλλὰ χόθεν"? Once more—"Wherefore, I exhort and beseech you all, leaving aside what this man or that man thinks concerning these things, to learn all these things from the Scriptures" (40).

The above passages, taken from some of the most eminent writers of the first five centuries, may serve to convey a general idea of the light in which Holy Scripture, as the ultimate and sufficient basis of all essential truth, was regarded by the early Church. The ingenuity of controversialists has, in various ways, endeavoured to elude the direct force of some of those statements; but the general impression which they leave upon every unbiassed mind, no sophistry or special pleading can efface. Nor will that impression be impaired even after we have brought forward (as we shall do, when stating the Roman Catholic side of the argument) other passages from the same or different Fathers, in which the use and authority of Tradition are dwelt on. For it will, we trust, appear perfectly obvious, first that the Tridentine notion of Tradition, as an authoritative source of essential truths not contained in Scripture, was utterly unknown to the ancient Church; and, secondly, that even with respect to *inhesive* truths (i. e. doctrines either expressly or implicitly contained in Scripture), the first and last appeal was made to the written Word, the evidence of Church-Tradition being referred to either as subordinate and simply corroborative; or else in controversy with heretics, who questioned the authenticity of the orthodox Scriptures; or, finally, under other very special circumstances.

But the chain of evidence in favour of the Protestant rule of faith does not terminate with the fifth, or indeed with any, century of the Church's history. We have upon our side the testimony of some of the greatest theologians of every age. For instance, JOHANNES DAMASCENUS, the great oracle of the Eastern Church in the eighth century, thus writes—"All things that are delivered to us by the Law, the Prophets, the Apostles, and the Evangelists, we receive, acknowledge and reverence, seeking for nothing beyond these" (41). In the beginning of the 15th century, the famous GERSON, Chancellor of the University of Paris, and the most learned man of his time, thus expresses himself—"In the examination of doctrines, the first and chief thing to be attended to is if the doctrine be conformable to Holy Scripture, since Scripture has been delivered to us, as a sufficient and infallible rule, for the government of the whole ecclesiastical body and its members, to the end of the world. It is, therefore, such an art, such a rule or exemplar, that any other doctrine which is not conformable to it is either to be rejected as heretical, or is to be accounted altogether suspicious, or not pertaining to religion." (42) This is precisely the doctrine of the Church of England in her sixth article.

Nay, more, it is an unquestionable fact, that in the Council of Trent itself, the opinions of the prelates were not unanimous respecting the famous decree, so often referred to, which placed Tradition on an equality with Scripture. The Bishops of Fano and Chioggia especially protested against this decree; and the latter went so far as to exclaim that it was impious to elevate Tradition to the level of Scripture (43). Even in that very assembly,

(40) διό παρακαλῶ καὶ ὁλομαι πάντων ὑμῶν, ἀφέντες τὴν τῶν δεινῶν καὶ τῶν δεινῶν δοκίαν περὶ τούτων, παρὰ τῶν γραφῶν ταῦτα ἀπαντα πυνθάνεσθε.—Chrys. Hom. ix. in Coloss. cap. 3.

(41) Πάντα τὰ παραδεδομένα ἡμῖν διὰ τὸ νόμον καὶ προφητῶν καὶ ἀποστόλων καὶ εὐαγγελιστῶν δεχόμεθα καὶ γινώσκουμεν καὶ σέβομεν, οὐδὲν περαιτέρω τούτων ἐπιζητούμεν.—Joh. Damasc. de Orthod. Fide, c. i.

(42) "Attendendum in examinatione doctrinarum, primo et principaliter, si doctrina sit conformis Scripturæ quoniam Scriptura nobis tradita est tanquam regula sufficiens et infallibilis, pro regimine totius ecclesiastici corporis et membrorum, usque in finem seculi. Est igitur talis ars, talis regula vel exemplar, cui se non conformans alia doctrina vel abicienda est ut hereticalis, aut suspecta, aut impertinens ad religionem prorsus est habenda."—Gerson, de Exam. Doctr., pars. ii. con. 1.

(43) "This equality [sc. of Scripture and Tradition] was not approved of by some, and especially by Bertano (Bishop of Fano). For, he argued, although both might proceed from God, from whom all truths are ultimately derived, yet it did not follow that everything true should be regarded with the same veneration as the Sacred Scriptures. That, inasmuch as some traditions had failed, it was obvious that God was unwilling that so much stability, and, consequently, so much veneration, should be attributed to them as to Scripture. Nachianti, Bishop of Chioggia, inveighed still more bitterly against an equality of this kind, Traditions being considered by him not as Divine revelations but as [human] laws, the weight of which he deemed insupportable. He exclaimed, when the question of their universal adoption was proposed, that that equality between the Sacred Writings and Traditions appeared to him impious." Pallavicino *Historia del Concil. di Trento*. lib. vi. cap. 3. d. The other bishops, more true to the principles of their Church, heard this protest, we are told, with wonder and horror; and, accordingly, he who had dared to vindicate the supreme

whose avowed object was to condemn the so-called heresies of the Reformers, there were found men honest and bold enough to proclaim and defend what had been the unquestioned doctrine of the Catholic Church during many ages, and had never ceased to be held by many of its greatest ornaments. Roman Catholics, and even Protestants themselves, seem to take it for granted, as a matter of course, that the decrees of the Council of Trent were passed with the full concurrence of all its members, and that the characteristic dogmas of the modern Church of Rome were then regarded as established verities, which only needed the authority of the Church to sanction them as essential to salvation. The fact, however, is far otherwise: many of those dogmas were then open questions, about which great diversity of opinion existed. But as any appearance of such diversity, in the formal definitions of the Council, would have furnished the "heretics" with a powerful argument against what they maintained to be innovations on the doctrines of the Primitive Church, it was arranged that, before each session, general Congregations should be held, in which the decrees to be proposed should be discussed, and the opinions of the prelates taken upon them; it being understood that whatever was decided upon by the majority, in those preliminary meetings, should be passed in the following session, with the unanimous consent of the Council, the dissentient minority tacitly acquiescing in the previous decision. (44) Such was the mode in which Tradition was placed upon a level with the written Word of God by the unanimous consent of the Catholic Church, as represented by the "Sacred, Ecumenical, Synod of Trent."

We have now closed the case on the part of the United Church of England and Ireland. We have given a very brief, and, we are fully conscious, a very imperfect sketch of some of the arguments by which the sixth article of that Church may be vindicated. We have endeavoured to state the case with all fairness, not as mere advocates, but as honest and earnest inquirers after the truth. In the same spirit we shall proceed, in a future number, to exhibit the Roman Catholic side of the question, and to adduce our reasons for excepting to the proofs which the ablest divines of that communion have alleged in support of the Tridentine "Decree concerning the Canonical Scriptures."

A FEW WORDS ON THE JUBILEE.

It has lately been made public in the newspapers, that "a jubilee" was granted last November, by the present Pope, and has commenced in Dublin on the first of this month. To understand fully the nature of the benefits supposed to be conveyed by a jubilee, it is necessary to be acquainted with the doctrine of indulgences. On this subject we purpose elsewhere to give some explanation (see p. 115); but it may also be interesting to our readers if we give a short historical account of the jubilees that have already taken place.

Whatever be the benefits conferred by a jubilee, it appears that the church did without them for thirteen centuries, since the first jubilee of which we have any authentic account was granted by Pope Boniface VIII. in the year 1300. In that year a report got into circulation, whose authority could not be ascertained, but which was soon extensively believed, that it was an ancient law of the church that those who devoutly visited St. Peter's church, in the years which terminate centuries, merited thereby indulgences for a hundred years. So many strangers came to Rome, we are told, in consequence of this rumour, that the Pope was moved to inquire into the matter. He obtained the testimony of four aged persons to the truth of the report; one of whom, being of the age of 107, testified that when he was a child, in the year 1200, his father had gone up to Rome, and lived there as long as his means permitted, and that on his return he had told him, if he lived to the year 1300, to be sure also to go up to Rome, to enjoy the same spiritual advantages. By this evidence the Pope professed himself convinced, and published an epistle deciding that in every centennial year those who should

authority of Holy Scripture was compelled to acquiesce in the decree which directly denied it.

(44) "The 8th of February, Cardinal del Monte [afterwards Pope Julius III.], held a congregation, wherein he desired the Fathers of the Council to remember the prayer he had formerly made to them, not to give their opinions anew in the sessions, upon the decrees that were published there; since those decrees having been passed in the congregations by a majority of voices, this would only serve, as he had formerly told them, to give the heretics an occasion of talking, when they should see that the decrees that were published in the sessions were contradicted by the Fathers of the Council themselves."—Du Pin. *Eccles. Hist.* 16th cent. Vol. III. lib. iii. ch. 1. In the discussions which took place in the subsequent congregations respecting the four articles that were extracted from Luther's writings, Antonio Marinari, a Carmelite, with reference to the first of these articles expressed himself of opinion that Traditions should not be spoken of at all, and that "it would be better to imitate the ancient Fathers, who had always made use of Scripture alone, except in cases of necessity, without ever daring to put Tradition in competition with it."—P. Sarpi. *Hist. du Conc. de Trente* liv. ii. ch. 46. Edit. Courayer. Cardinal Pallavicino attempts to throw discredit on this statement of Sarpi, but there seems to be no just ground for calling it in question.

(29) δὲ γὰρ περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων μηδὲ τὸ τέχον ἀνεν τῶν θείων παραδιδόσθαι γραφῶν. . . . μηδὲ ἰμοι τῷ ταῦτά σοι λέγοντι ἀπλῶς πιστεύσας, ἐάν τινι ἀποδείξιν τῶν καταγγελλομένων ἀπὸ τῶν θείων μὴ λάβης γραφῶν.—Cyril. Hierosol. Catech. iv. 17.

(30) τί τοίνυν πολυπραγμονεῖς ἢ μηδὲ τὸ Πνεῦμα τὸ Ἅγιον ἔγραψεν ἐν ταῖς γραφαῖς.—ib. xi. 12.

(31) τοῖς γεγραμμένοις πιστεύετε, τὰ μὴ γεγραμμένα μὴ ζητεῖτε.—Basil. Hom. xxix. Adv. Calumn. S. Trin. The Benedictine editors (t. ii. 611) put this into the Appendix of spurious passages; but it contains nothing that cannot be paralleled from contemporary writers (e.g., Cyril), and from Basil himself, as in the next extract.

(32) φανερά ἐκπτώσις πίστεως καὶ ὑπερηφανίας κατηγορία ἡ ἀθετεῖν τι τῶν γεγραμμένων ἢ ἐπιστάγειν τῶν μὴ γεγραμμένων.—Basil de Fide, c. i., t. ii, 251. Ed. Bened.

(33) ἡ θεόπνευστος ἡμῖν διαιτησάτω γραφή. Καὶ παρ' οἷς ἂν εὐρεθῇ τὰ δόγματα συνωδὰ τοῖς θείοις λόγοις, ἐπὶ τοῖς οὗτοις ἤξει τῆς ἀληθείας ἡ ψῆφος.—Basil. Ep. 80, t. ii., p. 901.

(34) Ignorans [Origenes] quod demoniaci spiritus esset instinctus sophismata humanarum mentium sequi, et aliquid extra scripturam auctoritatem putare divinum.—Theoph. Alex. Ep. Pasch. ii.

(35) Cum id nullo scripture testimonio fultum sit, ut falsum improbamus.—Lib. de Cognit. Dei, cit. ab Euthymio in Panoplia, pars I. tit. viii. n. 4.

(36) ὁ γὰρ οὐκ εἶρκεν ἡ θεία γραφή, τίνα δὴ τρόπον παραδεχόμεθα, καὶ ἐν τοῖς ἀληθῶς ἐχουσι καταλογισμέθα;—Cyril. Alex. Glaph. in Gen. lib. ii.

(37) Perrone loc. theol. Pars ii., sec. ii., c. 1.

(38) μηδὲ περιμένοντες ἔτερον διδάσκαλον ἔχεις τὰ λόγια τοῦ θεοῦ. οὐδεὶς σε διδάσκει ὡς ἐκεῖνα.—Chrysost. Hom. ix. in Ep. Coloss.

(39) ὁ γὰρ μὴ ταῖς γραφαῖς χρώμενος, ἀλλὰ ἐναβαίνων ἀλλὰ χόθεν, τωτῶστιν ἐτέραν ἐαυτοῦ καὶ μὴ νομιζομένην τέμνων ὁδόν, κλέπτεις ἐστίν.—Chrys. Hom. lix. in Joh.

confess and lament their sins, and should devoutly visit the church of St. Peter and St. Paul, at Rome, should receive a plenary indulgence.

An unfortunate circumstance, however, for the credit of the story is, that no mention is made of these centennial indulgences by any writer previous to 1300. Now, the influx of strangers which in those days a jubilee brought to Rome, was far beyond that which the Crystal Palace brought to London last year, with this difference, that the ordinary population of London, at present, being many times the ordinary population of Rome in those days, the effect produced by the concourse of strangers at Rome would be far more noticeable. It is incredible, therefore, that if, in the year 1200, such an event had taken place as the proclamation of a plenary indulgence (and, as a necessary consequence, an immense throng of visitors to Rome), no mention should have been made of the fact by any writer of the time—just as incredible as that no writer of the year 1851 should make any mention of the Great Exhibition. Accordingly we find Roman Catholic writers now very cautious about positively ascribing an earlier date to the first jubilee (although they are glad to insinuate that there were jubilees before 1300), and rather treat all inquiry into the date of the first jubilee as more curious than important. (See Introduction to the Instructions and Devotions for the Forty Hours' Adoration, published last month, with the approbation of Dr. Cullen.)

And yet it suggests some useful reflections, if we suppose that Pope Boniface was mistaken in the belief which he yielded to the story of the old gentleman, whose father had had the forethought to advise him how he should act if he lived a hundred years more. Such a mistake is not inconsistent with the received theory of the infallibility of the Pope; for even those who hold that he is infallible as to doctrine do not hold that he is *always* infallible, or that he is free from danger of error as to facts. It is true that the doctrines of the Christian religion all relate to matters of fact, and to such facts, too, as our natural powers cannot discover. But, however, it is supposed that when a Pope undertakes to decide, for example, whether the Blessed Virgin was conceived without sin many centuries ago, then he is free from danger of error; but that if he ventures to pronounce on what took place in his own city, only a hundred years before, then he is liable to mistake. Perhaps the truth is, that his mistakes are more easily exposed in the latter case than in the former. If he makes a mistake as to an event 100 years ago, many can contradict him; but if he pronounce wrong on an abstruse point of doctrine, he is tolerably free from all chance of detection.

This story may also give us an idea what dependence can be placed on oral tradition. Some people find it hard to conceive that the tradition of the church, in matters of doctrine, could ever alter, or that people could ever be persuaded to receive any new doctrine as if handed down to them from their fathers. But if people could be imposed on as to a fact that occurred in their own city a hundred years before, and made to believe (contrary to fact) that a remarkable assemblage had then been held among them, how much easier would it be to deceive them as to the antiquity of an abstruse point of doctrine, concerning which few of them, probably, had ever troubled their heads?

To return to the history of the jubilee. We have seen that Pope Boniface VIII. appointed the next recurrence of the jubilee at a distance of 100 years. People, however, were too impatient to wait so long. Doubtless the lodging-house keepers and shop-keepers of Rome were not disinclined to reap such another golden harvest as they had done in the year 1300. Accordingly, a little before the year 1350, very specious arguments were urged on the then Pope, Clement VI. He was reminded, that if jubilees were held only every 100 years, the shortness of human life is such, that numbers would be born after the end of one jubilee and die before the commencement of another, without having ever participated in the benefits of one. Convinced by this argument, and also by the fact that the jubilees were held among the Jews at intervals of every 50 years, Clement ordained that jubilees should be held in future every fifty years, and that the first, under the new rule, should be in 1350.

"The proclamation was diligently published in every part of Christendom, and excited an incredible ardour for the pilgrimage. During a winter of unusual inclemency the roads were thronged with devout travellers, many of whom were compelled to pass the night without shelter or nourishment, in the fear of robbery and the certainty of extortion. The streets of Rome presented, for some months, the spectacle of a vast moving multitude continually flowing through them, and inexhaustibly renovated. The three appointed churches were thronged with successive crowds, eager to throw off the burden of their sins, and also prepared to deposit some pious offering at every visit.

"The streets were perpetually full, so that every one was obliged, whether on foot or on horseback, to follow the crowd, and this made the progress very slow and disagreeable. The holy napkin of Christ was shown at St. Peter's, every Sunday and solemn festival, for the consolation of the pilgrims. The press then was great and indiscreet: so it happened that sometimes two,

sometimes four or six, or even twelve, were found there crushed or trampled to death.

"It is affirmed that, from Christmas to Easter, not fewer than a million, or even twelve hundred thousand strangers were added to the population of the pontifical city; for as many as returned home after the completion of the prescribed ceremonies were replaced by fresh bands, and those again by others, in such perennial abundance that, even during the late and unwholesome season of the year, the number was never reduced below two hundred thousand. Every house was converted into an inn, and the object of every Roman was to extort the utmost possible profit from the occasion; neither shame nor fear restrained the eagerness of their avarice. While the neighbouring districts abounded with provisions, the citizens refused to admit a greater supply than was scarcely sufficient to satisfy, at the highest expense, the simplest demands of the pilgrims. And thus those devotees, after surmounting all other difficulties, were at length delivered over to be starved as well as plundered by the inhabitants of the holy city."

We have given these details that the reader may have an idea what kind of a thing a jubilee was in those days, and that he may be able to judge whether it is likely that such an event would leave no trace on contemporary records.

It may be imagined that the return of an event which brought such temporal advantages to the people of Rome, and such spiritual blessings to its visitors, should be anxiously looked for, and that even fifty years should be thought too long to wait for it. Accordingly Pope Urban VI. ordained that jubilees should be held, in future, three times, instead of only twice in a century. The first under the new rule was proclaimed for the year 1390. Urban VI. did not live to preside over it, but it was held under his successor, Boniface IX. Again great multitudes presented themselves at Rome, unmoved by distance and expense, and even by the personal dangers which awaited them from the bandits of the mountains, or from the partisans of the rival Pope; for it must be told that at this time, and for many years after, the world beheld the strange spectacle of two Popes dividing the allegiance of Christendom, and each anathematizing the other and his adherents. Such a schism must have greatly affected the numbers of pilgrims to Rome, and made them much fewer than they would have been, had Boniface been acknowledged by the whole Christian world; but Boniface found a remedy for this. It was he who invented the *secondary* jubilee—such, namely, as that which is now offered to the citizens of Dublin. Hitherto the benefits of the plenary indulgence could not be obtained without a visit to Rome; Boniface first sent his emissaries among all the nations by whom he was acknowledged, with commission to sell the plenary indulgence to all indiscriminately for the same sum which the journey to Rome would have cost them. The change is ascribed, even by respectable Roman Catholic writers, to the avarice of the Pope, who became so prodigal of his indulgences, refusing them to none who paid for them, that he brought the article into contempt. But, notwithstanding, we can see a good reason for the change. For why should the benefits of plenary pardon of sin be confined to those who had it in their power to visit Rome? Why might not other Christians, whose strength, or means, or circumstances did not allow them to take a long journey, be admitted to the same privilege?

We have not space to tell how the jubilee was held again in Rome ten years after, in the year 1400, with larger concourse than before; how some of those who attended it perished miserably by the pestilence which then laid waste the holy city; and how others, whose resources were exhausted through their devotions and their sufferings, when they applied for aid to the apostolic coffers, were dismissed them with a cold and contemptuous refusal. Nor shall we tell how the interval between the times of its celebration was finally reduced, by Paul II., to a period of twenty-five years.

Why it may not be held still oftener it is not easy to say; for if the treasure of the church be inexhaustible, the Pope need have no scruple to throw it freely open at all times. We have seen that all the changes which have been yet made, have tended to reduce the intervals at which jubilees have been held. Boniface VIII. thought it enough to throw the treasures of the church unreservedly open once every hundred years; but his successors found that they might safely exercise the same indulgence, first every fifty years, then every thirty-three years, then every twenty-five years. Boniface VIII. only granted these privileges to those who would visit Rome; his successors, to those of other nations—at first, who could afford to pay; but at present, without any direct payment for the indulgence, to those who give alms, according to their means, and subscribe, besides, to the Society for the Propagation of the Faith. Still, even at an interval of twenty-five years, how many there are who, being of too tender years to profit by one jubilee, die before the announcement of the next? Or how many there are who, having even profited by one jubilee, run up afterwards a new account of sins, which never finds a similar opportu-

nity of remission? As long as man is liable to daily sin, the remedy he requires for the pardon of sin is one which must be applicable at all places and in all times.

Perhaps some future Pope may discover, that God has been more merciful than man in this matter, and that, not at intervals of 100, or 50, or 33, or 25 years, not at Jerusalem exclusively or at Rome, but everywhere, and at all times, the blood of Jesus Christ our Lord cleanseeth from all sin.

DOCTOR BRICCONE'S VISIT TO BALLINTUBBER.

PERHAPS some of you may remember a story I told you a couple of months ago, about two farmers of Ballintubber, and may care to hear something more of your friends, Pat Callaghan and Dan Kelly. What I have now to tell happened a few years after the things I told you of in my last story, and about ten years after the Ballintubber property had come into Lord Kilmarty's hands. If any one who had known the place in Mr. Sherwin's time could see it now, he could hardly believe it to be the same place. I called it a little village in my last story; but now it had come almost to deserve to be called a small town. Where there had been before but a couple of lines of miserable cabins, ornamented with immense dung heaps, and separated by a road broken up with dirty puddles, through which you could hardly step your way, there was now a clean, well-paved street, with a number of slated houses, looking as neat as possible. Among them were some handsome shops, which showed that the ideas of the people of Ballintubber had become much more lofty, and their wants more numerous since we last heard of them. There was Mr. Martin the grocer, who sold not only tea, and coffee, and sugar, but soap, and candles, and rope, and cordage, and paper, and pens, and ink, and gunpowder, and brushes, and tin kettles, and all manner of odds and ends you can think of. Then, if you wanted to clothe yourself from head to foot, you might do it at Mr. O'Carroll's, and your wife, too, into the bargain. Very handsome things Mr. O'Carroll had to sell; and he boasted that Lady Kilmarty confessed that she could not get better in Dublin (for I should not forget to tell you that there was now a young Lady Kilmarty; Lord Kilmarty had brought her home with him, about three years before, and a very good lady she was). Well, and there was Mr. Jones the apothecary, who had found it worth his while to set up a shop in Ballintubber; and, people said, was doing a very good business. It was not that the place was more unhealthy than it used to be: quite the contrary. Since Lord Kilmarty had had it better drained and kept more clean, there had been much less of agues and fever, with which they had formerly been a good deal troubled. Still it seems that there was work enough, not only for old Dr. Brady, who had lived at Ballintubber since Mr. Sherwin's time, but also for the young dispensary doctor, Dr. Farrell, who had come since. And, besides, there were many who, like Dan Kelly, when there was sickness in their families, seldom troubled either of these doctors; but just got some doctor's stuff from Mr. Jones.

However, at the time I am now talking of, Mr. Jones was nearly relieved, on a sudden, of all his customers, by a great Italian doctor who one day unexpectedly made his appearance at Ballintubber. An immense sensation was made in the little town by the singularity of his appearance and the manner of his entry. I don't know that I have ever seen any one like him in this country, though I have abroad. He was dressed in a splendid black robe, enriched with ornaments, of which Mr. O'Reilly himself could not tell the meaning. He came in a kind of caravan, or close carriage, such as travelling showmen carry their shows about in; and he was attended by three servants, dressed in a style of such magnificence as had never been seen before in Ballintubber. They had always thought Lord Kilmarty's liveries the height of grandeur; but they thought his lordship's livery looked no better than a workhouse uniform compared with the brilliance of the new comers. The caravan took up its station in the fair-green quietly enough; but then the doctor sent his servants about the town, performing on instruments of music, and halting from time to time, while the leader of them addressed the people on the wonderful powers of his master, and circulated handbills among them. They had soon a crowd after them. First came the children, attracted by the music; for they had seldom heard anything finer than a stray barrel organ, which occasionally, at long intervals, made its way down there; so that you may imagine such a military band as made its appearance now was something to be wondered at. And the grown people were soon not ashamed also to follow the procession. And their curiosity was still more strongly excited when they heard the speeches of the chief servant, and read the handbills which he distributed. These bills ran somewhat as follows:—

GOOD NEWS FOR BALLINTUBBER,
ARRIVAL OF THE
CELEBRATED ITALIAN PHYSICIAN,